

SPIRITUAL INTELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 125 MAIDEN LANE. TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VII. NO. 16.

NEW YORK, SATURDAY, AUGUST 14, 1858.

WHOLE NO. 328.

THE SPIRITUAL TELEGRAPH.

PRICE:

One Year, strictly in advance, (if registered at the risk of publisher) \$2 00
Six Months, 1 00
Three Months, 50
Single Copies, if delivered, 2 50

ADVERTISING PRICES.—10 CENTS PER LINE, \$10.
Advertisements inserted at 12 1/2 cents per line.

CONTENTS OF THIS NUMBER.

Age of Science.....	151	Table Moving in Worcester, Mass.....	157
Medium in the Western Reserve.....	152	The Natural Sciences—Their Anti-Quity.....	157
and Medium at Harborage.....	152	The Philanthropic Convention.....	157
and Old Lights.....	152	Forewarned of his own Death.....	157
Series of all kinds.....	152	Immortality.....	158
and Spirit Telegraphing.....	152	No two ways about it.....	158
and Conference.....	153	Mental Images.....	158
in Kingdom of God.....	154	Public Lecturers.....	158
and Embodied and Disembodied.....	156	Is there any Host?.....	158
where (poetry).....	156	The Atlantic Cable Land.....	159
Fourth Great Event of the Nine-teenth Century.....	156	Exciting Encounter.....	159
signification.....	156	A Trade, a Fortune.....	159
to Angels have come.....	157	Proposed Convention at Utica.....	160

SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

TEACHINGS OF SCIENCE

COMPARED WITH THE BIBLE HISTORY OF CREATION.

I propose now appealing to the records of the New Testament to sustain my definition of nature's laws, and hope to see that they sustain my views of the economy of nature and the philosophy of creation. Let me, however, first premise: that Spiritualists and their Spirit teachers alike profess to regard Jesus as "the great medium," who exhibited in himself the highest and most harmonious development the world has known before or since his time, and as according to their philosophy, therefore, through him elevated and profound wisdom and truths were revealed to man from the inner world, and may claim that much deference is due to his teachings, though they seem to conflict with our convictions of truth. Now, if I find in his teachings a confirmation of my views, I have a very highly respectable authority to sustain myself. It is clear that many of his sayings, if construed as literalisms, describe events which thus far we have not reconciled with our convictions, and only by Spiritualising them could we accept them as true. But the question arises whether we have not been in error ourselves. We realize that our forefathers had a very limited conception of his meanings when compared with our advanced ability to comprehend him, and excuse them for their arbitrary dogmas resulting from their erroneous standard in interpreting him.

It may be well for us to cultivate some humility, and confess that we may still be without a full comprehension of the truth contained in his teachings, because we have not yet risen unto that plane of harmonious development which all accord to him.

I premise these remarks because I fully realize that in endeavoring to reconcile his teachings with the views I have urged as the teachings of nature, I come in direct conflict with Unitarianism, Universalism, popular Orthodoxy, and last, though not least, with Spiritualism as expounded by its prominent teachers and out of the form. I come thus because I accept the teaching of Mary's conception to be true. I affirm that the salvation conferred on the world consisted solely in and through

the fact that he was the first child of earth in whom immortality was inherent. I claim that it was this special character which constituted him a union of the human and the divine nature, and consequently a manifestation of God in the flesh; while I shall try to show that when Jesus used the terms "Son of Man," "The Vine," "The Shepherd," "Door," "Way," "Life," etc., in description of himself, he used these terms as defining certain special relations between himself and others affecting the constitution of their future being; while he used the phrases "kingdom of Heaven," "End of the world" etc., to define important events then about to occur.

My readers may think I will have adversaries enough should they deem me worthy of notice; but as my object is not controversy, but truth, I will pursue the train of argument, especially as thus far I have not seen my definitions of nature's laws challenged, though I freely avow that any plausible criticisms there of would demand careful attention from me.

Let us, then, proceed to consider the records of the New Testament in their general theory and in their details. The theory of the Jewish Scripture founded on the teachings of seers and prophets, whom we profess to regard as mediums for revelations from the inner world, were, that a Messiah was to come, whose advent would be characterized by a radical change in the existing conditions of "God's Chosen People." The theory of the New Scriptures seems to be that this coming of the Messiah was consummated in the advent of Jesus, and the expected change consequent thereon occurred in the birth of "the Kingdom of Heaven," through which man was assured of a resurrection. Thus John the Baptist, when proclaiming the approach of the Kingdom of Heaven, called on all to repent and be prepared for the responsibilities consequent on the new conditions and relations attending its birth, while he emphatically identified Jesus as the immediate Adam and representative thereof. Let us, then, consider these peculiar sayings and teachings in detail, and try to find their actual and specific meanings.

The declaration of John that the Kingdom of Heaven was nigh at hand, if construed literally, must be understood to apply to and characterize some special event about to occur. The inquiry thus naturally arises, In what did this event consist? I have argued to show that the fundamental principle of the Development Theory is that the ultimate form unfolded in nature, must characterize a kingdom to which the joint action of her laws of generation, reproduction and likeness get alike, did not extend, or operate in; also, that the harmony of nature shows that this ultimate kingdom only has been evolved from the next lower form of life after the lower had reached its meridian development. I have appealed to Genesis to show that the time consumed in the process of developing the kingdom of man involved ages, which collectively constituted the latter part of the sixth era of creation, and only at its termination was the act performed of constituting man a living soul by imparting to him the breath of life. Now, if these interpretations of nature and of Genesis are sound, then at some period in the history of Humanity the phe-

nomena of a higher kingdom of form than that which before characterized humanity, must have been evolved in nature; and such a new unfolding would affect the then existing relations and conditions of the world. For instance, until that new unfolding, the world would be represented by the kingdom of man, as the then highest development in nature of animal life destitute of inherent immortality. But thereafter the newly unfolded kingdom of form would represent the world, thus superseding and ending the previous representation. This higher kingdom I suppose to have differed from the other in this—that the brain-form of the animal kingdom of man was composed of but two departments, animality and intellectuality, while the new and higher embraced these with a central department or spirituality. Thus I submit that this phenomenon, if occurring at any period of the past, might be properly termed the birth of "the kingdom of heaven," and be expected to introduce new conditions and relations into the world. It would also be properly said to constitute the end of the world as represented in nature's then highest development, the animal kingdom of man. The elevation of the members of the animal man kingdom to membership of the newly unfolded and higher kingdom, would be dependent on and determined by conditions of individual development, and thus there would then occur of necessity a day of judgment, when those capable of receiving the breath of life conferring immortality, would as sheep be separated, or more properly, individually differ from those not thus capable, and characterized as goats. Hence only the sheep of the then human animal kingdom were characterized by the developed brain-form adapted to receive an impartation of that breath of life which would make man a living soul, and therefore "the Holy Ghost" was not given then to all, but those only who, thus characterized, were the "called," or the "elect." The goats, or undeveloped, belonged still to the lower kingdom then representing the world, and therefore being destitute of inherent immortality, and not receiving an endowment of the conferring breath of life, they remained subject to the law governing mere animal life entities, and at death would continue subject to its economy.

Thus allow me to say that the birth of the kingdom of heaven at and through the advent of Jesus, was a literal and positive event, consisting in the human spirit-kingdom being evolved from the lower human-animal kingdom which then culminated in perfecting the form of the human animal brain, whereby animal life attained union with divine life—that this union of two distinct life-entities is the characteristic of the members of the kingdom of heaven, and the essential basis of immortality to man as a product of nature. Also, that it was this union of two distinct life principles in Jesus, which made him the Adam of the kingdom of heaven, and thus caused his advent to be attended by a radical change in the then relations and conditions of the world. These views will be further illustrated when considering his sayings of himself, in my next

SPIRITUALISM IN THE WESTERN RESERVE.

HAROLD, OHIO, July 7, 1858.

Oscar Patterson, Esq.

When last I wrote you, my residence was in the city of Port Huron, Mich. Thinking a visit to my friends in the "Backeye" State would have a tendency to improve both my mental and physical condition, I started on my proposed visit, and am now enjoying the beautiful scenery of this country, and the unbounded hospitality of its people. I was warned by my orthodox friends, even traveling in that part of Ohio known as the Western Reserve for the reason that it was infested with a class of persons whose cognomen was Spiritualists, and who were open enemies to God and man. Not heeding their warning and advice, I passed on in my headlong course, glad enough to escape for a time from a prejudice and sectarian community, and to breathe the pure and unincensed air of a country where the narrow and deleterious atmosphere of orthodoxy is not predominant.

The Western Reserve comprises that of the northeast portion of this State, is a place where Spiritualism is advocated by the majority of the inhabitants. Churches that have been heretofore added to our numbers are now abandoned and left to ruin and decay. The paths that the priest and his followers formerly trod, and which led to the sanctuary are now overgrown with weeds and briars. The altars where thunders forth hell-fire, infant damnation, and the doctrine of an angry and revengeful God, are silent. In the small village of Newton Falls, where religion formerly ruled to such an extent as to cause the erection of six churches in which to save the souls of unbelievers, there are now but three in use, with scarcely enough votaries to support their fastidious and emaciated forms. The remaining churches are as emblems of Christian hypocrisy, no noise or confusion disturbs their sanctity, peace and quiet reign.

The number of Spiritualists here I found to be beyond my expectations. I was not aware that the "Backeye" had taken such a deep and lasting interest in the teachings of Spiritualism. They not only believe in its glorious truths, but put in practice its precepts.

A more generous, liberal, open-hearted and harmonious class of people I dare say can not be found. All are seeking to promote the happiness of their fellow beings, and laboring to establish peace on earth and good will toward men. They are very intelligent, and cannot fail to entertain and interest those who may chance to fall into their society. Such are the fruits of the Harmonical Philosophy. The Spiritualists held a mass meeting at Aurora, on the 21st, 23rd and 24th of July. It was a grand success. Among the speakers were Warren Chase, of Mass., Mrs. H. F. M. Brown, of Cleveland, Dr. Underhill, Mrs. Warner, etc. And was a grand success. I can not give you the particulars of the faith or the savings of those who were present, and they informed me that all went off harmoniously. There was not a harsh word or a discordant note to disturb the quiet and tranquility of that vast assemblage of earnest seekers after truth. The number of persons in attendance was estimated from six to ten thousand. The citizens of this place and vicinity have been favored with a visit from Warren Chase, who is as a lecturer, and through this part of the State. In company with him, and Merrell, an old correspondent of the *Telegraph*, we visited the old Paines ground, which some years ago was in a flourishing and prosperous condition, now in ruin and decay. It is sad indeed to look upon these dilapidated buildings, and the shade of happiness and contentment and reflect that many young and joyous hearts who partook of the products of their labors, in season at one table, beneath one roof, now shared their toil and pleasures equally, and labored on contented and happy, are now separated from each other, and thrown on this cold and inhospitable world to battle against its trials and temptations. It is really interesting to listen to the history of that association as it was related to us by G. M. Martin, one of its members. A few of the survivors still linger around the scenes of by-gone days. Parker Raymond, who was President of the association, resides some two miles from the grounds, and in the orthodox way, a deluded victim of Spiritualism. We dined at the old home of Hiram Wood, who in hospitality and generosity can not be surpassed; and took tea at Mrs. Walker's, in the old Paines buildings. We then proceeded to a well-known house close by, and listened to a discourse delivered by Mr. Chase. A large audience was in attendance.

Yours etc.

HEALING MEDIUM AT SARATOGA.

SARATOGA SPRING, N. Y., July 21, 1858.

Mr. C. Patterson:

Dear Sir: Allow us, as friends of humanity, to call your attention to a matter that appeared in the *Spiritual Telegraph* of the 3d July inst. We do this as an act of justice, both to yourself, and also toward a friend and true laborer, a healing medium in this place, and whom that article unjustly implicates. The article was based upon what Brother H. Slade informed you saying that he did not know of any such healing medium about this place as had been spoken of in other papers, etc. Now, the real facts in the case are these: That there is in this place one Mr. R. B. Newton, who does, to our certain knowledge, possess that power to a degree scarcely surpassed by any other as is well known and thoroughly tested. His success has been truly wonderful, and satisfactory to those who have been treated and cured by him in cases extremely bad and difficult. Such being the facts, that article does serious injustice, both to Mr. Newton, and also to the cause in which we all have an interest. And that justice may be done in this case, many friends in this place desire and make a request that you do recall that implication through the *Telegraph*. If Brother Slade was not knowing to those facts so as to give him an opinion contrary to the one communicated to you, then he may be excused; but we regret that such injustice should have been done.

We send you a statement of some of the cures performed by Mr. Newton. Of some of these we have personal knowledge. Mr. Ous Bentley, lung disease, cured. Mr. Thomas, a very bad sore leg, fever sore, and cured in three weeks. Mr. Nicholas Moser, of kidney complaint; Mrs. Laura Westfall, of spinal complaint; Mrs. Jacob Gaylord, of female complaint; Mrs. C. Twiss, of heart disease. His mode of curing is entirely by laying on the hands, and a medicinal effect is conveyed and imparted, so much so that either the emetic or cathartic effect is produced.

In making this statement, we do not intend to blame or censure any one, for we well know how easy it is to disagree in opinions and conclusions in such cases.

Yours in the cause of humanity, M. H. TUTTLE.

We, citizens of Saratoga Springs, knowing the above stated circumstances, do accord in the above. John W. Crossman, Ous Bentley, Nicholas Moser, Felix Thomas.

SPIRIT AND ODIC LIGHTS.

Lewiston Co., Ind., July 11, 1858.

Last night it occurred to us to try whether those who could see the Spirit-lights could see any luminous emanations from the poles of a magnet. After holding one of our dark circles, during which we were entertained with Spirit music upon drum, dulcimer, tambourine, bells, etc., and having distinctly seen a large number of lights of various forms and motions, we placed a small electro-magnet upon the table. The magnet would lift one hundred and fifty pounds. The battery used was a single cell of Grove's, of ordinary size. I would break off the armature, and we all tried if we could see any light about its poles, but in vain. There were eight of us who distinctly saw the Spirit-lights. Occasionally the whole magnet would be illuminated just as our hands, faces, or anything else would be, and this irrespective of whether the armature was on or off. While trying the experiment, a number of Spirit-lights were made in the room, and loud rapping communicated on the table; and in answer to the question whether the odic and Spirit-light was the same? they answered no.

The Spirit of Professor Hare purported to be with us. Upon hearing of the death of that great and good man, we asked our Spirit-friends if they would try to induce him to visit our circle. The presiding Spirit said he had seen the Professor in the Spirit-land, and that he would endeavor to bring him to us, and that when he arrived, he would give a certain signal, which was given at this sitting.

A good deal of physical strength was used by the Spirit. He said that he wished us to say to the world that he still was devoted to investigating the phenomena of truth, as he was assured that the communication coming through Mrs. Gouldy was from him; that he pined and tormented his beloved wife, and that he would endeavor to bring her back to him, and that he would continue to labor for the advancement of truth, and for the happiness of the human family.

CHARLES W. CARRITT.

CASE OF SPIRIT TELEGRAPHING.

C. PATTERSON, Esquire: Victoria, Tex., July 28, 1858.

Dear Sir: You call for facts. I will endeavor to give you a clear and true account of Spirit telegraphing as I have seen on it. I had a married daughter and her husband living with me, quite young. My daughter departed this life on the 30th of May last, leaving a babe, her first-born. My son-in-law remained with me about two weeks. He then concluded to move to his father's, distant 120 miles, taking his infant with him. He is a medium for rapping and tipping. He left early in the morning. The same evening, at 7 o'clock, I was induced to sit at my table, which I keep for the purpose of receiving communications from my departed friends. The Spirit of my daughter came to me and gave me a long, loving and reassuring communication. Then I requested her to follow her husband to his place of destination, and influence him to hold a circle and take a message from me to him, which is not necessary to mention, as it was of a private nature. To my utter astonishment, six days after I received a letter from my son-in-law, inquiring if I had sent a message by his wife to him, the particulars of which would not interest your readers. This may not satisfy skeptics, or those who have not enjoyed this (the) given blessing of communicating with their dear friends, but all who have can appreciate it. Yours truly, J. W. MAULDIN.

CONVENTION IN ILLINOIS.

ALCONQUIN, July 23, 1858.

I have been instructed by the Chairman of a special meeting held July 10, to forward you the following communication for publication in the *Spiritual Telegraph*, with the request that all other newspapers favorable to reform would copy:

There will be a Convention at Crystal Lake, McHenry county, Ill. commencing on the 10th of September, 1858, to continue for three days for the purpose of free discussion and the diffusion of the principles of truth.

As progressive friends, we invite the friends of human progress to reciprocate their thoughts upon all the reforms of the present day without regard to sex or color, upon a free and equal platform.

The following officers are elected for the Crystal Lake Convention: Chairman, Ezra Dwyton.

Secretary, A. W. Smith.

Committee of arrangements: C. Crandell, C. Chapman, R. B. Sherwood, Mr. Handy, Mr. Tavel. Corresponding Committee, Crystal Lake, Mrs. R. Crandell, Mrs. Handy, Mrs. Tavel. Algonquin, H. Petre, C. Chapman, R. Hopkins, Mrs. R. Phillips. Dundee, Mr. D. Corless, Mrs. Holden, E. W. Austin, T. D. H. Goff. Elgin, E. Farley. Dr. Turner. Huntley's Grove, Mr. and Mrs. L. Woodard, Mr. and Mrs. Keyes. Nunda, G. R. Barnes, G. Strickney. Wankega, A. V. Boardman, Ira Porter, Mrs. C. Bowen. McHenry, L. Gage. R. Egan. Geneva, Wis., Mr. and Mrs. E. W. Brewster. St. Charles, S. S. Jara. A. Bouge. Solon, M. Buckner. New Plato, Mr. and Mrs. N. Lott. Cary Station, S. M. Thomas, S. Smith. Chicago, J. C. Haies, A. Aikens. Woodstock, E. J. Smith, A. W. Smith. La Porte, Ind. C. V. Cathcart. Mrs. J. Livingston. Rockford, Miss Holst, Dr. Hark. Elgin, Jan.ville, A. Mansler.

Good arrangements will be made for the accommodation and comfort of mediums, speakers and others who come from a distance. All are invited to participate.

The Fox River R. R. Company will run a special train of each connection with the Galena and Chicago rail-road passenger train during the Convention, and will carry passengers from every depot on their railroad to Crystal Lake, and back again for half the usual fare. Trains will be waiting at the Crystal Lake depot to convey persons to the Hill or Grove, free of charge.

Arrangements will also be made with the Chicago and Galena railroad to carry passengers for half price. B. HORSUM, Secretary.

IMMORTAL FRAGRANCE.

"When one that holds communion with the skies,
Has filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'Tis then as if an angel shook his wings—
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are supplied.
So, when a ship, well freighted with the stores
The sun matures on India's spicy shores
Has dropped her anchor, and her canvas furled,
In some safe haven of our western world,
'Tis then we inquire to what port she went,
The gale informs us, laden with the scent!"—COWPER.

STAMPAK, A SWEDEN ROYALTY. We learn that there has been within a few months past a stampede in the German World of churches of New Orleans, and vicinity toward Swedenborg, as one of the most popular of the German preachers, Dr. J. M. Hoff, has gone over to the mystic faith of the great Swedish philosopher, and taken with him a number of his children and friends, and has been seen at private houses on the Sabbath. Metaphysical speculation appears to have an influence on the mystic and the occult, and if they have a part in the air of the mystical and the metaphysical, the stampede seems to be increased. N. O. Commercial Advertiser.

SPIRITUAL LACUM AND CONFERENCE.

EIGHTEENTH SESSION.

Mr. Levy introduced as a subject for discussion, the "Submarine Telegraph." He said: The news of the successful completion of this enterprise has filled all hearts with gladness, and a thrill of joyful gratification has by this time made the circuit of almost our whole world. And now in the midst of rejoicing, it may not be amiss if we should stop to consider the cause of this great triumph of mind and its effects in promoting future advancement. For my part, I look upon this achievement as the legitimate consequence of spiritual progress. Step by step have we advanced along the pathway of knowledge, until this crowning glory has dawned upon us as a sure reward for our efforts, and a hopeful promise of what the future may develop. With this triumph it is not proper that we should be content, for all history and all experience assures us that the path of progress has no end either in this or in any other state of existence.

What we have already in possession is but as a drop in the great ocean of events which await us in the future. Therefore to me, this successful termination of a great enterprise is of immense value, if for no other consideration than that it is an infallible and irrefutable witness and indorsement of the truth of the spiritual idea of progression.

Dr. W. A. Massy, of 16 Bond-street, who is a new speaker in our conference, made a most eloquent speech in support of Mr. Levy's views. Our space permits but a brief synopsis of his remarks.

He said: The idea which the gentleman who has just spoken advanced, and referring to the success of the Atlantic Telegraph as a beautiful illustration of the beautiful law of progression, presented to the mind some thoughts concerning man's improving capacity, which, if the audience should grant indulgence, he would endeavor to present.

Long a willing, captivated and zealous student of that captivating agent, electricity, he had, like the seaman soldier in Revolutionary days, been impressed as a worker or co-worker, to ascertain whether science were indeed, as had been claimed by some, the medium through and by which, celestial intelligences made their approach, and presented to the world the so-called spiritual phenomena. But the result of his years of zealous investigation had only enabled him to say that, if through this high element they came, there was yet to be discovered a knowledge of the particular form and law thereof.

Yet as a physical agent, electricity and its diverse forms were so beautiful to contemplate, and so soul-inspiring and soul-elevating, that the higher developments of which it is at this day susceptible, approximated so nearly toward a spiritual existence, as that it would give almost a tangible view of that most beautiful point in our physical organization, where we might realize the truth of the poet's words in all their forceful intensity of thought and feeling, that the

"Chain of being is complete in me,
In me is matter's last gradation lost,
And the next step is Spirit—Deity."

Whilst therefore he could make all due allowance for such as honestly entertained their doubts of spiritual phenomena, yet he could not feel surprised that any intelligent person in view of the mind's gigantic strides toward more perfect development, and stationing man in that region of high and captivating physical altitude, where the soul's sublimest margin is almost seen about to mingle with a spiritual universe; that still in all his boasted wisdom, he should dare to say, "Thus far may man in this direction progress, and no farther." Dare any man to aver that intellect, or rather the mind's expansion, can know any limit, even when contemplated within the range of its vast domain of physical achievement?

To illustrate: Electricity, as a fifth general element, is now surrounding and pervading us. And because this element is primarily in motion, we may not feel its operation except in the delightful realization of a healthy equilibrium. But it is our privilege to catch and cage sectional portions of this pervading element called atmospheric electricity, and such fractional portions, when thus caged, will most forcibly (if not shockingly) teach that they can not be with impunity trifled with, and that they are entirely too crude in their character to come in contact with man's nervous system, and hence man's nervous system is still more refined and spiritual if you please, than atmospheric electricity. Again he remarked that galvanic electricity, or that force liberated by the rapid oxidation of metals, was susceptible of being three attenuated, and each attenuation as much more subtle than its predecessor, as atmospheric electricity is more refined and subtle than atmosphere. And yet this last attenuation, so greatly nearer spirit in its character, is still below the refinement and subtlety of that nervous power by which the nerves and nervous system are maintained in all their beautiful integrity. How exceedingly wonderful and exquisite the character of such a construction! a fit point therefore for mind and matter, in majestic union to meet, and a fit agent is mind, through this high organization to become the soul's executor. Now through the nerves only can we realize slight or harsher impressions, and now we with what ease an impression for good or ill may be made on the sensitive principle within.

The magnetic needle poised, and tremblingly turning toward earth's pole, obeys the impression made on it by a disturbance of its own life medium, (viz., the magnetic), even though that disturbance has taken place forty-eight hours in advance of the storm so sure to follow. And therefore is it thus so faithfully obedient? Because of the iron it contains. And for the same reason it will indicate us by its hourly variations, an existing storm, raging in the most distant continents of our globe when the distant atmosphere is yet untroubled with its rage.

The human blood contains in large proportions iron, and iron when over bound must be affected by the same law. Now, is it philosophical to say or suppose that the little insensate needle is more easily impressed than the globules of the blood, which, redolent of life, give off a nervous power, in order that the integrity of the nerves may be maintained?

Does not the rheumatic man or woman perceive by his or her feelings that there is about to be a change of weather? Thus much, then, for the impressibility of man through his physical organization. And having ascertained this, who shall be bold enough to step forth and proclaim to the world that this is the zenith of the mind, the acme of all its advancement through earthly, toward spiritual life, or that there are not other steps in the road of progress, which yet the Spirit has taken, or may take, toward higher and celestial realms? He remarked, that such was his view of the law, and his privilege of progression, that he felt the spirit of man demand a new and more enlarged expansion, and were he arrived in realms of bliss above, and standing secure from harm's approach, and there could he be made to know all progress ceased, with that knowledge his happiness would end even there, while, were he sure of this on earth, he could not wish to get there, his every incentive being thus destroyed.

But this can never be: progression is a law whose mandates have gone forth, and require obedience. The earth this law, for even here on pigmy earth we have seen the career of mind marching majestically onward and triumphantly upward. It has already succeeded in the annihilation of distance—a rapid transit ahead of time, and linked together all the heretofore divided and distant continents of earth, so that now in the space of a few minutes we may have a history of each day's transactions by the nations of the whole earth. What may we not expect, therefore, of mind, expanding on larger and more elevated planets, developing in majestic grandeur, perhaps, free from such distracting influences as surround us in our mundane world? And if the Deity has caused to revolve in boundless space a vast infinity of worlds and systems of worlds, he has done so that his works shall be studied and appreciated by the mind, or these would have been a munificence by Deity misplaced.

A foreign gentleman, whose name we understood to be Mr. Smolniker, was fearful that the monarchical tyrants of the old world would endeavor to impress this powerful agent as they had all other great successes, into their own selfish service, and if possible make it a means of consolidating their powers as oppressors of the millions. He knew the bitter hostility which raged in the hearts of European despots, and was fully aware of their determination to wage unrelenting war against republican institutions, and in consequence of this knowledge he did not feel so sanguine of the beneficial results which this achievement would bring upon the masses of mankind. He nevertheless was fully aware of the greater triumphs which awaited man. He had himself had some success in the way of mental telegraphing, and had made experiments of a hopeful character in that direction. He had succeeded in putting a clairvoyant subject in Cincinnati into direct rapport with persons in Europe, which resulted in manifestations which satisfactorily demonstrated to his mind that the mental cable had really spanned the ocean of atmosphere which separates the continents.

Mr. Levy said: It has often been asserted that electricity might have performed the same uses in the days of Adam that it does now. I do not think so. I am of opinion that all the subtle and refined elements of Nature have been just as much subjected to the laws of progression as the more dense and gross substances. As mind rises and improves his condition, so do all things below him advance. When man develops up to a knowledge of uses, the things to be used are just in readiness, and not before. The boiler is filled with steam just at that moment when man learns how to open the valve. Were it not so, the boiler would burst, and chaos would come again. Progression is like a snow-ball which enlarges with every revolution, and the larger it grows the more there is of it. So with man: the more he knows, the more there is to know; and the more there is for him to do, the more means are there at hand to aid him in doing it. Nature provides no razors for those whose beards are not grown.

Dr. Gray said: I rejoice at the success of the submarine Telegraph, principally for the reason that it is a prophecy of better and grander things to come. All discoveries and all improvements are gifts of God by inspiration. But these gifts never descend to man until they are needed. Labor-saving machines are never invented until human muscles are unable to healthily perform the work required.

Again: I perceive in this great triumph a means for bringing races into true relations with each other. Hitherto the nations have stood in the relation of conquerors and conquered, robbers and robbed. The most force has governed the least force. The strong hand and the powerful hand have kept in subjection the weak hand and the trembling hand. But this era of iron rule is passing away. The telegraph is destined to act as a great nerve for the ends of the world. Nations will now ask, What are our true relations with the rest of the world? Robbers? Nay! But what can we do to benefit our neighbors, and what can they do to benefit us? What can we do which they can not, and what can they do which we can not? Eighteen hundred years ago, there appeared to Paul a distressed Spirit, who sent a thrilling message over the psychical wires, saying: "Come over into Macedonia and help us." In this was exhibited the true fraternal plane of psychical telegraphing; and here is shadowed forth the divine ends of use, of which the submarine telegraph is a prophecy. As the present mercantile system shall die away, the psychical system will come into use. Our world will be corded over with a grand telegraphic network, which will make Japan and America next door neighbors, and incorporate Europe and Asia as copartners in well doing. Then each man can sit at home and

be a missionary, and beneath his own vine and fig tree can calmly determine what good he can export for his neighbor's benefit, and what truth he can import for his own use.

Mr. Haxton narrated an interesting series of spiritual manifestations upon the subject of the laying of telegraph cable, which had occurred at some circles held in his house. The spirit of an old captain had kept the circle well packed up from the commencement of the enterprise until its completion. He had reported the fallowing each time of their occurrence, and before, of course, the facts could have been known on Terra Firma. On the evening of Friday, July 30, the Spirit stated positively that the expedition would be successful, and that the cable was joined in mid ocean, on the day before—the 29th. Mr. Buning, the next day told these sayings of the Spirit to quite a number of friends, who only laughed at his credulity, but when the news subsequently confirmed their truth, he was no longer called credulous, but accredited to be a first-rate gaffer.

Dr. Hallock, (whose temporary absence imposed the duties of a reporter upon the undersigned,) not being on hand to make his usual speech, we feel bound to try the powers of our psychical telegraph, and record what he would have said if he had been with us in body as he doubtless was in spirit.

Dr. HALLOCK said:—or would have said: I hail with joy this triumph of mind, because it demonstrates a mighty fact. Facts are the only foundations upon which either mole hills, mountains, or worlds can be permanently erected. Between mind and matter perpetual war has been declared, and in every encounter since chaos opened the first battle-field, mind has won the victory and stamped its heels upon the neck of matter. From the beginning, whenever mind has declared a thing could be done matter has pelted with spit in his brother's face, and said, "you lie, sir." This would only provoke a struggle and the process would clinch, and the warlike commence for victory or death. And what has been the issue in every contest? Why, without an exception mind has turned up trump, and matter has been made to lie—on its back. Matter said the earth was a plane; mind declared it to be a globe. Matter asserted that the world stood still. Mind insisted that it moved. Matter knew of no western world; mind discovered and peopled it. Matter laughed at the idea of going against wind or tide. Mind pushed matter against both at the rate of twenty miles an hour. Matter swore that horse-flesh was the greatest motor. Mind put legs to a tea kettle and beat horse-flesh out of sight. Matter made a voyage by the Tewksbury mail, which travels thirteen miles in fourteen days. Mind sends its thoughts through the atmosphere, and they reach home twenty minutes before they started. And last of all, matter declared that "the dead know not any thing." Whereupon mind instructed a dead know-nothing to smash matter's kitchen table, put off his wig with unseen hands, make his clock strike three hundred times more than the law allows, and winds up by snow-balling him with his old bones. In the success of this telegraph I see another triumph of mind over matter. Man has another great feat to tread upon, which will raise him at least a peg higher in his efforts to reach those happy facts which hang in golden clusters upon the prolific vines of the promising future. If so be it mind what may I ask is matter? No matter! Adjourned.

PASSAGES FROM OLD AUTHORS.

HUMAN WEAKNESS.—O Lord, take my heart, for I can not give it; and when thou hast it, oh keep it, for I can not keep it for thee; and save me in spite of myself, for Jesus Christ's sake.—*Francis*.

REPENTANCE.—If I may be permitted to drop one tear as I enter the portals of the city of God, it will be at taking an eternal farewell of that beloved and profitable companion—Repentance.—*Roseland Hall*.

REPENTANCE OF SIN.—So often as thou rememberest thy sins without grief, so often thou repeatest those sins for not grieving; he that will not mourn for the evil which he hath done, gives earnest for the evil he means to do; nothing can assuage that fire which sinne hath made, but only that water which repentance hath drawn.—*Quarles*.

MEMORY.—Overburthen not thy memory to make so faithful a servant a slave. Remember Atlas was weary. Have as much reason as a camel to rise when thou hast thy full load. Memory, like a purse, if it be over full that it can not shut, all will drop out of it. Take heed of a gluttonous curiosity to know too many things, lest the greediness of the appetite of thy memory spoil the digestion thereof. Spoil not thy memory with thine own jealousy, nor make it lard by suspecting it. How canst thou find that true which thou wilt not trust? Marshal thy notions into a handsome method. One will carry twice more weight, trust and pack up in bundles, than when it lies idly and wantonly flapping about his shoulders.—*Fuller*.

BAD PICTURES.—Sir Peter Lely made it a rule never to look at a bad picture, having found by experience that who looks at it did so, his pencil took a hint from it.

PITY.—When thou seest misery in thy brother's face, let him see mercy in thine eye; the more the oyle of mercy is poured on him by thy pity, the more the oyle in thy cistern shall be increased by thy pity.—*Richardson*.

RESURRECTION OF SIN.—If thou wouldst be justified, acknowledge thy injustice; he that confesses his sinne, begins his journey to salvation; he that is sorry for it, mends his pace; he that forsakes it, is at his journey's end.—*Richardson*.

PHILOSOPHICAL AND MORAL DEPARTMENT.

THE KINGDOM OF GOD.

NUMBER TWO.

Concerning the seed, says Jesus Christ (See Matt. 13 : 13) the "kingdom of heaven is like unto a grain of mustard seed," etc., and the first form of government named in the Bible is the parental or patriarchal, in which the father was both a king and a priest (instance Abraham and Melchisedec); and it is said in the Apocalypse, or Revelations, speaking of the condition and character of those in the kingdom of God on the earth, that they are kings and priests unto God, and as such shall reign with him on the earth. See Rev. 5 : 10 ; 20 : 6. And to this agrees the whole tenor of the Gospel of Christ, as written by his Apostles. Let us instance a few texts: "Be ye perfect as your Father in heaven is perfect." Matt. 5 : 48. "We shall be like him (Christ), for we shall see him as he is." 1st John. 3 : 2. "Heirs of God and joint-heirs with Christ." Romans 8 : 17. "In him (Christ) dwelt all the fullness of the Godhead bodily." Col. 13 : 9. "God was manifested in the flesh," (speaking of Christ.) See 1st Tim. 3 : 16 ; and lastly, "He that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." Rev. 3 : 21.

In the above texts, the natural human progression, from the first or seed state, to perfection, as in a nut shell, is distinctly, but briefly, pointed out, which clearly shows that the Gospel of Jesus Christ most perfectly harmonizes with philosophy, or the course of nature. I would remark here that the course of nature is the channel or manner of God's work, both in a temporal and spiritual point of view ; and as we have shown the temporal or the natural (externally), we will now speak of the spiritual as connected with the externals, and for which we will again refer to the Bible, in which we find the number seven often used. Passing by the seven days of the week, seven months, seven years, and the seven times seven years, bringing in the jubilee, as observed by the Jews under Moses, we will point out the seven phases or systems, or dispensations of God's spiritual work, so to speak, as brought to view in this book. We will commence with the first man, or the first seed, i. e., Adam—who was the central head, or the greatest one of his kind among his contemporaries ; and as such, their king and priest. Such an one was Enoch, in his time ; after him was Noah, a central head also, after the same principle as the first mentioned. He was followed by Abraham, and he by Moses ; after whom came Jesus, to be succeeded by the servant of God, called the man, whose name is the Branch. See Zech. 3 : 8. "My servant the Branch," also, chapter 5 : 12, 13—"Behold the man whose name is the Branch," etc. Let it be observed here, that Jesus Christ being the Son of God, he is not considered nor called in the Bible, a Servant, as is the man called the Branch. This character is also often spoken of in the prophecies under different appellations. See Isa. 11 : 1-10 ; Jer. 23, etc.

We will further remark concerning those seven systems or dispensations, that they are connected with each other somewhat upon the principle of a chain. The first link or circle reaches forward into the second, this into the third, and so on unto the end, which is the perfection or complete fullness of all the former ones. Thus through this channel or chain the first man or the first seed, finds his goal, or his maturity, as the seed again in the seventh or last link of this chain, which is an illustration of this text, viz : "The first man, Adam, was made a living soul ; the last Adam was made a quickening Spirit." 1st Cor. 15 : 45. See and compare the 21st and the 22d verses of this same chapter. Also Solomon's throne (see 2 Chron. 9 : 17-19, was a figure or type of the kingdom of God, according to this arrangement, as there were six steps to the throne, which latter was the complete termination of all, answering to the last dispensation, which is, so to speak, the kingdom, or the realm of the kingdom, and the throne of God on earth. Thus, according to the Bible, all those who overcame all evil in each of the preceding six dispensations, are entitled to the seventh, there to reign as kings and priests unto God, as before stated.

I would remark here, also, as every thing in existence has a dual, or two-fold character, viz., temporal or external, and spiritual or internal, that, corresponding to the chain of these seven dispensations in time on the earth, as the externals, are the same number and order of phases, or spheres, in the spiritual

state, or world ; and as the last dispensation is the fulness or perfection of the former six, as concentrated in one, then as a system, it has the order of seven, in all its general arrangements. Hence it has seven classes, and seven corresponding divisions in it ; the seventh being the highest of all, as the throne of God, according to the before-mentioned figure of Solomon's throne ; while the other six answer to the first six dispensations. Thus the first class is as the juvenile class in a school, i. e., the class to whom the rudiments of the knowledge of the kingdom are taught, answering in figure to the first man, Adam. The second class and division answers to the second dispensation, and so on to the sixth following ; when the seventh or throne is reached, as the ultimatum of all, where all are one, in knowledge and spirit, according to the teachings and promise, as set forth in the Gospel of Christ, as before referred to. According to this the natural and true arrangements, the head teacher of each class is as the seed, the central head of the same, and also the connecting link, or usher, into the next higher class, and so on to the last. Therefore, any one of a higher class is eligible to the position of central head in any lower one.

Such being the arrangement of the spiritual department, we will now show the order of the temporal, which, as the first, regards the mental or spiritual condition of the kingdom. This regards the outward or physical body, and its well being in every particular. In this Kingdom of God, the new commandment, as introduced by Jesus Christ, viz., "Love one another"—(see John 13 : 34, and 15 : 12)—must be perfectly carried out ; and therefore its temporal order corresponds to the spiritual. Hence nothing can be admitted into the temporal order which will in the least militate against this new law, which, according to the prophecies in the Bible, should be written upon the hearts of God's people, when he should dwell with them in his tabernacle on the earth—(see Jer. 31 : 31-34 ; Ezek. 37 : 24-27)—which compare with Jer. 23 : 4-6. There are many other Scriptures also pointing to the same thing ; indeed the Bible is full on this subject. The love of money, it is justly said, is the root of all evil ; and such, therefore, must be the arrangements in the temporal department, (when the society can dispense with it,) that money will not be used, nor even needed. Also such is the social arrangement, that there will be no occasion whatever for jealousy or evil thoughts of any kind ; indeed such is the general arrangement of the kingdom, that there will be no inducements to evil or wrong of any character. Therefore, the first principle to be carried out in the temporal department is, in what may be termed "equitable labor exchange," as production equal to consumption ; to perfectly carry out which requires a general domain, also a general depot or store-house, as a place of deposit for every article of production which may be needed by any one, whether food or raiment, or even such elegancies or luxuries as tend to the health and the comfort of life.

From this store-house, every producer, whether male or female, draws or takes such things as they may need, and do not produce ; and thus the former can be supplied with raiment, etc., and the mechanic and artist with food, etc., and thus in time, without money, the reasonable wants of all can be supplied by their own labor alone ; but until then, money will be needed and used to establish the Society.

For the social arrangements there is a unitary, or general house or houses, in which every individual and rational adult, whether male or female, who is capable to properly take care of the same, can have a home under their own exclusive control, as also their own persons ; also, there must be a general nursery for children, and a hospital or infirmary for the disabled in any way, whether by sickness or otherwise. There is also a general school for children or others who may need a proper education ; and also a general laundry as also cooking and dining arrangements, etc. Indeed, every economical or labor-saving improvement, so far as the Society is able to procure it, will be employed, as labor-saving machinery, etc., in all its various branches, will be needed. It therefore may be expected that this Society, in time, will avail itself of all the discoveries in science and the arts ; but all such professions as would be unnecessary in a kingdom of peace, can not be employed. Utility in all cases will be first consulted ; then pleasure in such healthful recreations and amusements (temperance in all things, ever being consulted) as will tend to the peace and happiness of all. Hence, as *Reform* should be the motto of all, all habits, practices or customs injurious to one's self, or any other,

should not exist in this Society. As it is stated that in the Society eventually all evil must cease, and as pain, sickness, death, rank in this category, it may be remarked, that as every one in this Society, from choice for their own comfort and happiness, endeavors to promote the health and happiness of all the others, that this mutual desire and effort will serve to inspire and magnetize the whole body ; and thus among themselves their sickness, pains, etc., according to their faith and power, will cease. It was upon this principle that such things commonly termed spiritual gifts, were had among the Jews and the primitive Christians ; and therefore, as God and nature are still the same, they now again exist, and according to the Bible were to do so. See one of many texts concerning this point Rev. 21 : 3, 4 : "Behold the tabernacle of God is with men ; . . . verse 4, "And there shall be no more death, neither sorrow, neither shall there be any more pain, for the former things are passed away." Also compare Isaiah 60 : 17-22. Such, therefore, being the order and arrangements of the several departments of the Kingdom, the physical and social wants of all can be equally supplied ; in which case there will be no inducement to crime or wrong of any kind ; but all may be as happy as the true or natural life demands.

This Church or congregation of the Kingdom of God was commenced and is organized according to the natural principle and order, and is, therefore, different from any other ever before in existence. It is therefore a new thing—Jer. 31 : 22, and a strange work, Isa. 28 : 28-22. This society, from many considerations, may be regarded as a strange or remarkable thing. As coming forth according to nature and the Bible, it is in fulfillment of many of the symbolic predictions and types in this very remarkable book. For instance, it is like the mustard seed of the parable—see Matt. 13 : 31-32. It is also the little stone of Daniel, chap. ii., 44, and answers to the coming of the Ancient of Days as the Father—chap. 7 : 9-22—when is the second coming of the Lord to judge the world, through his saints or people—see 2 Thess. 1 : 10, also 1 Cor. 6 : 2, and the last verse quoted, which also is the standing up of Michael, the arch or head angel or messenger, Dan 12 : 1-3. The first resurrection, Rev. 20 : 4-6, then takes place, which introduces the seventh period of a thousand years. See the last quotation.

This work or kingdom is also remarkable from its being the seventh dispensation, the finishing or fulness of all, chap. 1 : 10, and thus finishing the mystery of the work of God, Rev. 16 : 17. It is not as such, an artificial or mere human invention, as it is a link in the great chain of the seven divine dispensations of God's work, so to speak, in the human family ; and, being such, its light, authority and order, are divine, as in each Church of God in the preceding dispensation.

The central head of each of these seven dispensations, like the seed, (as aided by the proper or necessary elements,) contains within himself the fullness of the light and authority of his peculiar system. He is, therefore, in the figure of the house, the foundation or chief corner stone ; in the tree, the root ; in the family, the father, etc., and seven being the position of the last central head ; he stands as the first, and is the last, making his position a very peculiar one, as before illustrated. However, another principle also is peculiar to this dispensation or kingdom, viz., all are privileged according to the order of the work in it, to become as the central head of the same ; therefore, even in the highest class or division he only sustains to the others the relation of first-born, or oldest brother, so that in the end all can be like him ; otherwise the true or natural principle of progression could not be carried out. This principle is set forth in the New Testament writings as a growth in grace, and in the knowledge of Jesus Christ. Thus the mystery of the work of God is the birth or creation of progression and perfection of man, which, when completed or carried out, as before remarked, reveals man in his true destiny and character, which condition or state, in the Bible, is termed God in his tabernacle or body ; in other words, God manifested in the flesh—see Tim. 3 : 16. And as this condition was not fully or perfectly attained in the preceding six times or dispensations, it is wisely reserved for the last, and therefore is it called the fullness of all—see Eph. 1 : 10. And, therefore, in the highest class and division, all, both male and female, being alike in point of condition and character, in beholding each other, face to face, they see God as he is, which is the illustration of Rev. 22 : 4, and they shall see his face, and (or for) his name shall be in their foreheads." Compare chap. 3 : 12, also 14 : 1.

It is stated in this communication, that in this society every phase of reform can harmonize, and thus be perfected, for no phase (it being but a mere step in the great ladder of human progression) can, as before remarked, be perfect in itself, which is the reason that alone no one phase of reform has ever prospered as desired. Therefore, in this society, the land and reform movements are to be carried out to perfection, as here the land, as the air and water, are alike free to all. Also, every true or natural movement in social reform, is here alone fully carried out, as every rational and healthy adult has the full control of his person and home, no other isolated individual claim or exclusive right being considered necessary. Thus here the ownership of others in every respect ceases to exist, for, as before stated, all of either sex, of every nation, according to the order of their respective class and division, in this Kingdom are alike free in all their privileges.

As to a constitution and code of laws for this society, they are simply the new commandment, "Love one another," or in other words, "Love your neighbor as yourself," and the necessary rules or laws as emanating from it, which being carried out as written on the heart, no one will wrong or injure others or themselves, and therefore, as before remarked, no pernicious habits or practices will here exist. See Rev. 21 : 27. B.

[Concluded next week.]

SPIRITS EMBODIED AND DISEMBODIED.

Rondout, N. Y., July 31, 1858.

FRIEND PARTRIDGE :

I am pleased to see that the brief article I sent you some time since, headed "Evil Spirits," has created agitation of thought among many who adhere most devotedly to the "doctrine of spirits," and as "the agitation of thought is the beginning of wisdom," I hope the readers of the TELEGRAPH may become wiser by the perusal of the "philosophical" articles which mine may draw out, though I be incapacitated to enlighten them.

I feel "impressed" to send you a few more thoughts of an undeveloped Spirit, suggested by reading the lengthy "philosophical" article in the TELEGRAPH of July 31, signed J. T. Collins, of Iowa City. I feel it a privilege to speak concerning it, inasmuch as I furnished the text from which Bro. C. gave so lengthy a discourse, replete, as he thinks, with facts and philosophy, proving not only that we are to continue to exist after leaving the physical form, but that some of us are to be converted into demons, or malicious Spirits, the chief occupation being to annoy and torment those whose aim is "truth and purity of life."

Though the facts produced by Bro. C. might be sufficient to convince himself and others not only of the existence of Spirits, but also of their various conditions, they would not go far in convincing a skeptical mind of the presence of any supernatural agency. Bro. C. is made to "weep, laugh, pray, swear and crack jokes," but I have no doubt that Bro. C. and most of the whole portion of humanity, have indulged in similar exercises some time anterior to his development as a medium, without feeling that by so doing they were committing an unpardonable sin. I doubt whether Bro. C's phase of mediumship, and his facts, if those he penned are a specimen, have been successful in converting his skeptical neighbors to a belief in disembodied spiritual intercourse.

Bro. C. says "his first step, almost, in investigation, was attended with arbitrary commands and false information and promises." Unless this intelligence was accompanied by some "sign," or strong physical phenomenon, rather than the assertion of a half-developed, half-psychological medium, I should never have charged the invisibles with imparting it. No matter how elevated and pure the Spirit, it can only act in accordance with certain fixed laws in its communication with earth. Such a Spirit operating upon an undeveloped medium, might be unable to convey its thoughts accurately, as the medium might interpret the Spirit to say black for white, or night for day. The Spirit might control the mediums to speak of time and colors, yet could not cause them to speak the exact words. I can thus "philosophically" account for many errors and inconsistencies which Bro. C. would at once pronounce the work of evil or malicious Spirits. Some mediums' minds have been imprisoned so long within the sectarian nutshell, that when they are influenced to speak they use about the same language, style and logic as when they were exhorters in the church.

I believe it to be a fact that most of the supporters of the evil Spirit-theory, are those who have heretofore had full faith in the existence of an evil Deity, or Devil, and this system of charging

to evil Spirits every thing which does not seem to them good, is but a progression in their devil theory, merely substituting many for the one. It is a great convenience to the church to have a devil to whom is charged all their own evil doings, and we doubt not it seems easier for some mediums to attribute all things which would imply a wrong condition in them, to evil Spirits, rather than to look carefully within for the devil, and take the necessary steps to "cast him out."

If we follow the theory of Bro. C., we should often denounce as evil, truthful and good men in our own sphere for errors accidentally committed. For instance, a message is left at the telegraph office, to be sent over the wire, that "John Smith dined at the Astor House to-day;" the operator sends it, but accidentally leaves out the letter n in dined, which makes it read that he died there. After much excitement, the report is found to be false. Bro. C. would at once say that it was an evil or malicious Spirit who sent the message, when, upon investigation he would find that all had acted in good faith and were truthful. The n might have been dimly written or overlooked by either of the operators, or the trouble might have been in the instrument at the moment the n was being communicated.

Bro. C. says "he has been 'dogged' for weeks by a Spirit, and borne down by its influence until he was scarcely able to support himself, suffering continual pain, irritation, and weight—actual physical weight—on his shoulders, and unable by any possible means to obtain relief." Were I thus afflicted, I should not despair of relief until I had consulted and tested the best rheumatic curatives. If it was a Spirit influence, it was probably a good friend or relative who was similarly afflicted while in the form, and was trying to give the medium and his friends a test of his identity in this way, as the Spirit, perhaps, could not succeed in giving one through him in any other. Can not Bro. C. think of some friend or relative who was thus afflicted while in the form—rheumatism in the shoulders? I have witnessed some very good tests of this nature.

The fact of our Bro. being "dogged", for weeks with a gloomy and abjectly desponding Spirit, viewing the universe as an infinite bedlam filled with wailing and woe, is not new, for we have seen men who are "dogged" a whole life-time by a similar sullen, despairing, inharmonious spirit, and have no doubt they were "dogged" with the same spirit after they reached the Spirit world, until they "grieved it away" or converted it into one who took a more cheerful view of God's universe, and acknowledged that every thing is "very good" as a whole, not excepting man the ultimate of all that is below him. It is not unfrequently the case that such a "gloomy, desponding Spirit" not only disturbs the harmony and happiness of a family, but of a whole neighborhood.

Bro. C. says, if I will search for truth, moral purity, love and harmony, and oppose the opposite, something of evil will develop itself. I have been taught by very reasonable if not good Spirits, that this is the very course to pursue to develop good and avoid evil. This method of ascertaining whether a man is an "honest seeker" is a similar one to that practiced by a Methodist minister (Rev. C. R. H.) who was converted to a belief in spiritual communion in Pennsylvania, during my residence there, who, to ascertain whether a Spirit was good or evil, asked the following questions: "Do you acknowledge the atoning merits of our Saviour, and his Divinity, and have you been saved by his blood—the existence of Satan and his aids—in a place of endless torment for the wicked, and a brighter place for the chosen ones of God—the fallacy of the doctrine of spiritual progression, and the eternal damnation of those who believe and teach such doctrines?" This being answered in the affirmative through one medium only, who was developed out of the same church as himself, and was previously a Methodist exhorter, he concluded she was the only sanctified channel, and he was the chosen one to proclaim the doctrine to the world; and what the medium claimed was the Spirit of Jesus Christ, even ordained apostles to aid him in the accomplishment of so great a task.

If the Bro. read carefully, as he should have done, my brief article, he would have discovered that I acknowledged the existence of an effect which is called by some evil, caused by our not observing true relations to principles or laws which are good in themselves—but there is a vast difference between this admission and the embodying of that evil in some spiritual entities and denouncing them for its existence. I also stated that there was, of course, the same variety of Spirits in the Spirit world as here. Bro. C. would not "enjoy religion" much if he applied

the appellation of evil Spirit to those of his neighbors he does not deem so good as himself, and it is bad policy, in my opinion, to apply the epithet to our spiritual neighbors, especially when we have no test of their identity.

I do not design to be sarcastic or uncharitable, yet I believe it best to speak boldly and fearlessly upon all subjects, and to the point. I spoke of my experience, and of a certain class of media, having been familiar with many during the past few years. I have been a "medium" myself, for several years and can truly say that whenever I have had sufficient evidence to realize the presence of disembodied Spirits, they have, in every instance, been capable of instructing me in many things. Although some may feel sore for a season, inasmuch as I revealed their condition to the readers of the TELEGRAPH, yet I feel impressed it will be for their good in the end. Let them strive for a more harmonious development on the charitable plane, and they will no longer be "dogged" by evil influences of any nature.

I shall endeavor to follow Bro. C's advice, and rely upon that great mediator, Reason and Common Sense, which when properly exercised will give us just conceptions of Deity, his works and our relations to them. All that was given in my article of July 10 was founded upon experience and phenomenon witnessed by me, and was not "mere assertion."

"The wicked flee when no man pursueth."

M. V. BLT

WE BELIEVE.

Churchmen call us unbelieving
Wanderers from the narrow way.
We a better hope receiving,
Heed but little what they say.
Ceremonies do not bind us;
Old traditions have no power;
Casting the dead past behind us,
Live we for the present hour.
Blame from others can not grieve
Those who earnestly believe.
Yes! believe, nor fear and tremble
In the dread of coming wrath.
Nor a skeptic's doubts disembrace,
Treading in the beaten path.
We believe a glad to-morrow
Shall replace a sad to-day;
And that every earthly sorrow
From our hearts will pass away.
Thus our calm, unflinching faith
Takes away the sting of death.
We believe that they who dearly
Loved and trusted in us here,
Will regard us as sincerely,
In a higher, happier sphere.
If sometimes their pleasant faces
Beam upon our dazzled sight,
Who that once our faith embraces,
But will hail with pure delight,
Evidence to reason plain,
That the dead do live again?
We believe that he who alighted
Every offer of God's love,
Will not always be benighted,
But will onward upward move.
That in his good time the Spirit
Which was darkened once by sin,
Better feelings will inherit,
And a better life begin.
That we all shall holier grow,
As the ages come and go.
Such our faith, and such its teaching,
These its words of hope and love,
This its bow of promise, reaching
To our glorious home above.
We will work a little longer,
Work through good report and ill;
Let our faith in God grow stronger—
Duty be the watchword still;
Well the future will repay
All we suffer by the way.

VIRGINIA.

POWERS OF ILL-BALANCED MINDS.—The oldest acts recorded in the world's history originated in minds diseased. The stoicism of martyrs, the daring of warriors and the aspirations of ambition, while yet lingering in obscurity, become an insanity uncontrollable by mind, sane on everything but the one purpose over which it broods perpetually. The great musician, whose touch invokes unheard-of melody from the simplest instrument, is often times a fool on subjects on which ignorant and baser minds are wiser; the orator, whose words are like a nation's tocsin to war, is often feeble and contemptible in his judgment of common things, and the writer, whose words burn through the human heart like brands of living fire, is sometimes so mentally infirm as to contend with the vulgar clown whose whole mental strength is concentrated on the salvation of a penny.—Trinity Journal.



"In every man's mind is his own mind."

CHARLES PARTRIDGE.

Editor and Proprietor.

NEW YORK, SATURDAY, AUGUST 14, 1858.

THE FOURTH GREAT EVENT

OF THE NINETEENTH CENTURY.

THE TELEGRAPHIC COMMUNICATION BETWEEN THE OLD AND NEW WORLDS.

The Telegraph cable has been successfully laid and communication transmitted. For a full and brief account of the first electrical shock in a few places we refer to page 159 of last paper.

We esteem the discovery and application of steam to navigation and arts, the first great event in the present century; the second, the discovery and transmission of electricity; the third, the establishment of communication between Spirits and mortals; and fourth, the laying of Telegraph cables across the ocean which separates Europe from America. We prophesy the fifth to be the present subject of the *Telegraph*. Our vision and reflection as to what human ingenuity and skill have done, and may do, toward the elements and to bend them to human needs, surprises beyond measure. The higher, the uncontrolable element, which inspires the idea of an infinite wisdom and power, are being laid hold of by man, subjugated and chained to the common needs, conveniences and luxuries of humanity, so much that the so-called infidel is hopeful of controlling all elements in the future, and the church stands aghast before the grasp and power of human endeavor, and the question is being agitated whether the popular idea of an infinite God can be preserved distinct from the innovation of man upon what is considered his exalted precincts.

This bold and, at first thought, superhuman work of laying on the bed of the Atlantic ocean a telegraphic wire from America to Europe, was agitated and commenced about five years ago by a small but indomitable company of men in this city. At that time those who seriously entertained the feasibility of the enterprise, were considered insane by people generally, at least on that subject, and for this and other reasons, the men engaged in it said but little about it, though they meditated and worked on for some years, and little was said or known of the enterprise by the public.

The officers of this Company consisted of Peter Cooper, President; Cyrus W. Field, Vice-President; Moses Taylor, Treasurer; Samuel F. B. Morse, Electrician. The Directors were Peter Cooper, Moses Taylor, William G. Hunt, Cyrus W. Field and Marshall O. Roberts.

These gentlemen, about four years ago, obtained a charter from the colonial government of Newfoundland, granting them the exclusive privilege of laying a telegraph across that island and through any of the adjacent waters. They also obtained an appropriation of twenty-five thousand dollars for the construction of a bridge path over the Southern portion of the country, which was considered indispensable for the regulation and repair of the telegraph. In addition to this they were secured the interest on two hundred and fifty thousand dollars for twenty years, and a present of fifty square miles of land, which the Company were allowed the liberty of selecting in any part of the island. A charter having been previously granted by the government of Prince Edward Island and New Brunswick, the telegraphic connection—or rather the route of the proposed telegraph connection—between the United States and St. John, on the extreme western point of Newfoundland was established. In the latter part of 1856, complete communication was established between those points, by the successful laying of a submarine cable across the Gulf of St. Lawrence, from Cape Ray to Cape North, the land lines having been completed for three years previously.

Thus far the Company have been successful; but did the connection was completed between Europe and America, the work for which they had organized could not be said to have been accomplished. The amount of capital (£250,000, which is equal to \$1,750,000), was subscribed—the share amounting to \$5,000 each. The proportions in which these shares were taken were one hundred and one in London, eighty-eight in America, eighty-six in Liverpool, thirty-seven in Glasgow, twenty-eight in Manchester, and the remainder in other parts of Europe. The capital, however, had to be subsequently increased to \$2,500,000 to meet the failure that occurred in the various attempts to lay the cable.

During last Congress a subsidy of \$70,000 per annum for twenty-five years was granted to the Atlantic Telegraph Company; and the Secretary of the Navy was also directed to supply two national vessels to assist in laying the cable. The British Parliament showed itself equally liberal. In compliance with the instructions of Congress, the *Niagara* and *Agamemnon* were deputed to assist in the undertaking; but after the first failure last year, the latter vessel was withdrawn, and the *Niagara* has been, therefore, the only one of our national vessels that has shared in the glory of laying the cable that unites the two continents.

The distance between Valparaiso Bay, in the southwest of Ireland, and St. John, New Brunswick—the two points of connection—is about one hundred and fifty miles. The cable, or conductor, is composed of seven copper wires, each of which is protected by a sheath of gutta serena, and is made in strands, each composed of seven of the best charcoal iron wires. The aggregate length of the cable was required in the manufacture of one mile of the cable is one hundred and twenty-six miles, and as there were three hundred and thirty miles provided for the attempt this summer, the whole cable was consequently composed of three hundred and seventy-eight thousand miles of this wire. 1. Wire—Eighteen strands of seven inch wire in six strands of yarn; 2. Gutta serena—three coats; 3. Telegraph wire—seven in number.

The flexibility of this cable is so great that it is as manageable as a small rope, and it is capable of being tied around the arm without injury. Its weight is but 1,500 pounds to the mile, and its strength such that it will bear in water over six times of its own length if suspended vertically.

The first attempt to lay the cable was made last August. It may be somewhat interesting to mention, in connection with an old nautical superstition as to the ominousness of the day, that the 7th of August, 1857, when the vessels set out, was a Friday. The shore cable, however, had been landed the previous evening. The *Niagara* was to lay the cable commencing on the Irish shore, and the *Agamemnon* on the American side, the splice to be made in mid-ocean. On the sixth day—the 11th of Aug.—the accident occurred which put an end to the undertaking for that year. About four o'clock in the morning the cable on board the *Niagara* parted in over 2,000 fathom water. The cause of the calamity was the application of the brakes. It was while her stern was down that the brakes were put on. The moment the brakes were used the wheels stopped, and when the stern rose again they remained immovable, so that, between the strain brought upon the cable by the vessel and that caused by the application of the brakes, it had to bear more than it was ever calculated to sustain. The indicator showed a strain of three thousand pounds; but it is impossible to calculate the strain by which it was broken.

The following table and statement show the amount paid out, and the balance of cable on hand:

	Statute Miles.	Nautical Miles.
Upper deck.....	130.....	111
Main deck.....	294.....	255
Lower deck.....	182.....	157
Lower hold.....	352.....	305
Ward room.....	297.....	257
Total.....	1,255.....	1,085

This, with ten miles of shore cable, made a total of 1,095 nautical miles. Of this, 334 were paid out when the cable parted, leaving 759 miles on board the *Niagara*, which, with the half in the *Agamemnon*, left 1,847, or a surplus of 207 over 1,634 miles—the distance between the termini at Newfoundland and Ireland—an excess of twelve and a half per cent. This was considered insufficient. Under these circumstances, there was nothing to be done but for the fleet to return to England. That course was pursued. The *Niagara* and *Agamemnon* discharged their cable in the naval dockyard at Plymouth.

THE SECOND ATTEMPT.

The telegraph squadron, consisting of the *Niagara*, the *Agamemnon*, the *Vulcan*, the *Gorgon*, and the *Porcupine*, started from Plymouth Sound at ten o'clock on the morning of the 10th of June, 1858, for mid-ocean. They succeeded in laying upward of forty miles, and were going along finely, when the communication suddenly ceased, at 12:55 Sunday morning, the 27th of June. The ships then returned to the starting point. The *Agamemnon* and *Niagara* met again, on the 28th of June, at the rendezvous in mid-ocean, and again the cable was spliced, and the ships separated. On the night of the 29th the continuity again ceased, the cable having snapped close to the stern of the *Agamemnon*, which had paid out 146 miles; and the *Niagara*, which had at this time paid out 145 miles of cable, returned to Queenstown, as had been agreed upon.

FOURTH AND LAST ATTEMPT RESOLVED ON.

At Queenstown, all the vessels coaled, and there being still 2,500 miles of cable left, a fourth attempt to lay it was resolved on. The squadron was reported to have set sail from Queenstown early on the morning of Sunday the 18th of July, but Mr. Field's dispatch fixes the time as the previous evening. The vessels met, for the first time, at mid-ocean, on Wednesday the 28th, made the splice at 1 p. m. on Thursday the 29th, and then separated—the *Niagara* and *Agamemnon* reaching their respective destinations, Trinity Bay and Valparaiso Bay, on the 4th of August, the laying of the cable being thus accomplished in a little over six days.

Soundings were made in 1853 and 1856, by Capt. Berryman, who found that the greatest depth was near mid-ocean, and was two thousand and eighty fathoms, and that there were no currents, but the water was comparatively still.

Thus has this stupendous human endeavor been accomplished through apparently super-human ingenuity and indomitable perseverance. As we write, the wide world of human intellect is convulsed with speculation as to the permanency, the results of this event. But if the cable is already broken, by chemical action or other means, it is soon to be deemed the feasibility of the enterprise is established, which is enough to ensure that Europe and America from this time forth never will be without the means of telegraphic communication.

We are not prone in mere speculation, and will only say it will be at least approximating to an impossibility that the enterprise should be entirely successful without change or alteration.

To Spiritualists, the question will arise as to the bearing the event will have on the cause. For ourselves we answer that communication with Europe by means of an *electrical* Telegraph has been considered by the masses equally impossible as communication with Spirits by means of a *mental* Telegraph. Now, both are accomplished, and the one being demonstrable to the natural senses through material methods, it removes from our minds one of the grounds of doubting the possibility of the other, and tends to weaken their faith in the foolish wisdom of conservative do-nothingism, expressed by the weak "Can't be done," and inspires a desire to test by facts whether they may not be mistaken as to the infallibility of telegraphic communications with Spirits also. It helps people to recognize more and more human capabilities. It tends also to harmonize and tranquilize humanity in the two hemispheres, which renders people more receptive of the third or spiritual kingdom and its influences. For these and other reasons we consider the event favorable to Spiritualism, to justice, peace and good will among mankind, and we hail it as one of the harbingers of a new and magnificent era.

AN EXPLANATION.

By reference to the debates in the N. Y. Conference, as published in last week's *TELEGRAPH*, it will be seen that Dr. Hallock concludes his report as follows:

"Dr. Hallock inquired of Mr. Coles if he had ever witnessed any satisfactory evidence that Spirits existed at all?"

"Mr. Coles replied that he had not."

Without an explanation of the causes which led to this declaration of mine, it might be inferred that I am not a believer in the existence of Spirits, which would place me in a very strange position, to say the least, before thousands of readers of the *TELEGRAPH*, who are cognizant of the fact that for nearly eighteen months I was engaged as a public lecturer in the spiritual field, and in conjunction with Mr. and Mrs. W. B. Coan, held over five hundred public meetings in the principal cities and towns in twelve States of the Union, extending from Maine in the East, to Iowa in the West.

It will be remembered that the main question at issue on that evening, was as to the existence of evil Spirits in the Spirit-world. Drs. Orton, Gould, and myself, took the affirmative, and Drs. Gray and Hallock the negative sides of this question. In the concluding remarks of Dr. Gould he asserted that he had held communication with the Spirit-world for more than twenty years, and was necessarily a believer in Spirit-existence beyond this life, although in the way of physical manifestation, he had never witnessed so much as the weight of a feather moved without contact. It was on the heels of this closing remark of Dr. Gould that Dr. Hallock propounded to me the point-blank question alluded to, and to which I unreservedly answered—No. I wish it to be understood that my reply had reference only to that class of manifestations last alluded to by Dr. Gould. I have never witnessed either a Spirit-hand or felt a Spirit-touch, have never seen a table or any other ponderous body move without contact, and from no other merely physical source have I ever had the first item of personal evidence that Spirits exist at all. It is true I have diligently sought for such evidence, but up to the present writing I have never been able to find it. Nevertheless, I claim to be as well convinced of the existence of Spirits out of the form as Dr. Hallock can possibly be. I have often made the remark in Conference and elsewhere, that if the spiritual philosophy were stripped of every rag of external evidence and left naked and alone, without a Spirit-hand, a tipping table, or even a single rap to rest upon, my faith in its fundamental and central teachings, would in no wise be lessened.

From the fact that neither Dr. Gould nor myself had ever

Illness of Miss Emma Hardinge.
Our readers will be sorry to hear that this lady has been obliged to suspend her labors for a season, in consequence of a severe attack of throat disease, induced most probably by over-exertion in public speaking. Her labors during the past season have been arduous and unremitting, and so constant have been the demands for her services, that she has not allowed herself time to recuperate from the mental and physical exhaustion which her prolonged efforts have caused. Her zeal and enthusiasm for the cause she has so heartily espoused, have impelled her to labors beyond her ability to bear, and nature has been obliged to open rebellion in order to compel her to rest. She is now at her home in this city, and with careful and skillful nursing, hopes to be able to resume her labors by the first of September.

Plato, n. c. 400, contemplated Nature, conceived and declared that all visible objects are but so many manifestations of the

"An acquaintance of mine, by the name of Spencer Harris, departed this life some four weeks since, who was warned of his death in the following manner:—Some time in May last, while lying on his bed to rest, and while in a wakeful condition, the Spirits of his grandfather, his father, and his mother, appeared to him and conversed with him. They told him that he remaining days on earth were few. His grandmother stated the vision to his wife, and the next day he arranged his business matters, made his will and prepared for his departure. On the day following, he was attacked with inflammation of the lungs. A physician (Dr. C. W. Hox) was called to whom he related the vision, and assured his friends that no medical aid could restore him. He survived but about a week or ten days notwithstanding all was done for him that medical skill could do to raise him. Fraternalists yours,

A MINIST'S PRAYER.—The following singular prayer was made by one Ward, of Haverley, England. The document which was found in Ward's own hand writing might be called the *minister's prayer*. It is one of the examples on record of men combining in themselves the utmost fanaticism, with the total absence of anything like feeling :

" O Lord, thou knowest that I have sine occasion in the city of London and elsewhere that I have lately been preaching."

Almonds—Duty, 15 p ct ad val.		\$ 6 74
Do, do not 100 lb.		" 6 12
Peach, do not 100 lb.		" 6 12
Almonds—Duty, 15 p ct ad val.		
American Yellow, # 1 lb.	32	a
Hazelnuts—Duty, 4 p ct ad val.		
Amer. gray and white	30	a
Coffee—Duty, 16 p ct ad val.		
Java, white, # 1 lb.	14 1/2	a
Mocha	10	a
Brasil	10	a
Laguayra	10 1/2	a
Matagalpa	11 1/2	a
St Domingo, cash	8 1/2	a
Cotton.		
Ordinary		a 10 1/2
Middling		a 12 1/2
Middling Fair		a 13 1/2
Peathers—Duty, 25 p ct		
Live Geese, # 1 lb.	16	a
Tennessee	42	a
Fowl—Duty, 15 p ct ad val.		
American, # 1 lb.		a 9
Flour and Meal—Duty, 15 p ct ad val.		
Southern	2 00	a 1 00
Superfine, No 2	3 50	a 3 00
State common brand	1 1/2	a 1 20
State, straight brand	1 20	a 1 20
State extra brand	1 40	a 1 50
Western mixed, do	1 1/2	a 1 20
Milk and lard state do	4 20	a 5 25
Michigan fancy brand	1 30	a 1 30
Gilbey, good brands	1 20	a 1 25
Ohio, round hoop, com	1 40	a 1 35
Ohio, fancy brands	1 40	a 1 40
Ohio extra brands	1 40	a 1 40
Genesee fancy brands	1 65	a 1 75
Genesee extra brands	1 40	a 1 40
Canada, superfine	1 40	a 1 40
Canada, extra	1 40	a 1 40
Branly wine	6 00	a 6 00
Georgetown	1 10	a 1 10
Petersburg City	6 60	a 6 60
Rich Country	2 40	a 2 75
Alexandria	5 00	a 5 00
Baltimore Howard street	1 75	a 1 60
Rye Flour	2 00	a 2 70
Corn Meal, Jersey	—	a 3 60
Do Brandywine	1 10	a 1 20
Do do Punch	18 00	a —
Grain—Duty, 15 p ct ad val.		
Wheat, w. G., # bush.	1 03	a 1 30
Do do	1 10	a 1 20
Do Ohio	1 12	a 1 30
Chicago, s.	92	a 98
Milwaukee club	92	a 1 00
Rye, Southern	—	a 80
Corn round yellow	1 00	a 1 02
Do do white	92	a 1 00
Do Southern white	92	a 1 00
Do do yellow	1 00	a 1 12
Do do mixed	90	a 1 01
Do Western do	88	a 99
Burley	60	a 65
Oats, Canada	16	a 16 1/2
Do Canada	16	a 18
Do Ohio	16	a 18
Do Jersey	10	a 10
Pear, bl c, # 2 bush.	—	a 3 75
Hay.		
N R in bale # 100 lb.	15	a 5
Hemp		
Russia, cl # 1 ton	200 00	a 275 00
Do cutshot	190 00	a 210 00
Manilla # 1 lb.	7 1/2	a 7 1/2
Russal # 1 lb.	—	a 200 00
Italian # 1 ton	—	a 200 00
Jute	92 00	a 95 00
American dew	115 00	a 125 00
Do do dressed	175 00	a 190 00
Hides—Duty, 4 p ct ad val.		
R C and F Ayres, 20#		
# 1 lb.	—	a 2
Do do gross	12 1/2	a 13
Ottimo	21 1/2	a 21
San Juan	20	a 21
Savanna	15 1/2	a 16
Margenblond	15	a 20
Marinon ox le	15	a 15 1/2
Metamora	21	a 21 1/2
P Calab, dry	19	a 20
Vera Cruz	20 1/2	a 21
Dry South	14	a 15
Colombia Bull	12 1/2	a 13
Do Kilo, p g d	1 25	a 1 70
Do Dry Salted	1 25	a 1 30
Black, dry	1 10	a 1 20
Honey—Duty, 24 p ct ad val.		
Cuba, p g d	67	a 67
Hops—Duty, 15 p ct ad val.		
East Eastern & Western	5	a 6 1/2
East Eastern & Western	—	a 6 1/2
Horns—Duty, 4 p ct ad val.		
Do B A & L O C	5	a 11
Leather—(Cale)—Duty, 15 p ct ad val.		
Oak Bl. H. # 1 lb.	28	a 31
Do middle	28	a 30
Do Heavy	37	a 39
Do dry hide	24	a 27
Do Ohio	26	a 28
Do Southern light	24	a 26
By all weight	—	a —
Hemlock, Egl	28	a 33 1/2
Do middling	23 1/2	a 24
Do heavy	23 1/2	a 24
Do damaged	12	a 14
Do pr do	12	a 14
Lime—Duty, 10 p ct ad val.		
Rockland, corn	—	a 60
Lump	—	a 85
Lumber—Duty, 15 p ct ad val.		
Product of North American Countries		
Timber, W P, # cub ft.	18	a 21
Do oak # cub ft.	22	a 22
Do Oil Western	35	a 40
Do also Y P by car, # ft.	25	a 31
Eastern Spruce and Pine,		
by car	11 00	a 12 00
Timber, each country		
Timber, by car	20	a 20
Georgia, worked	10	a 10
Black, do	20	a 20
Frank and Boarder, Sp	20	a 20
Frank, do	20	a 20
Boarder, N R base	17	

